THE MAGISTERIUM

An Edition and Translation of
Magisterium Eumantice Artis Sive Scientiae Magicalis
Fasciculus Rerum Geomanticarum (Plut. 89 Sup. 38)
Biblioteca Medicea Laurenziana
ff. 377-379

Steven Morrow

Dedicated to a familiar spirit, Fabian Aaron Alvarado.

(1989-2025)

INTRODUCTION

Scholars of the modern grimoire revival are tirelessly reweaving a fractured tradition, demonstrating a wide range of historical techniques and transmission threads, and providing their benefactors—practitioners, enthusiasts, and academics alike—with a richer appreciation for the complex tapestry that is classical magic. One strand of the textual fabric that is most frayed by time is the philosophical basis of early spirit evocation. This fragment known in its incipit as the *Magisterium euma[n]tice artis sive scientiae magicalis*, or *Mastery of the Magic Science*, is a treatise of magical doctrine and apologetics preserved in the late Middle Ages. The extant *Magisterium* is not a grimoire, but a remnant of a larger corpus which reads like a book of aphorisms, similar to a work of magic that aficionados are most likely familiar with, the *Arbatel*. While the author remains unknown, its transcriber, Damaris Gehr, attributes the work to Berengarius Ganelli,[1] whose *Summa Sacre Magice,*[2] completed in 1346, is among the most important medieval grimoires uncovered in recent history. Gehr believes that if Ganelli did indeed author the text, then the original *Magisterium* likely predates the *Summa*, despite the later textual dating of 1494 of the Roman copy presented here.[3] This provides us with a rare opportunity to explore Ganelli's personal take on the magic arts, gain a bit of insight into his sources, and unearth the philosophical roots of the medieval Solomonic tradition.

[1] Aries, Journal for the Study of Western Esotericism, 11.2 (2011), pp. 189-217
[2] Kassel 4° Ms. astron. 3
[3] *The Routledge History Of Medieval Magic*, (2021), pp. 237-238

GANELLI & THE MAGISTERIUM

Preserved in a massive fifteenth Century compendium *Fasciculus rerum Geomanticarum* (Plut. 89 Sup. 38), the *Magisterium* was once owned by the powerful banking and mercantile family, the House of Medici, before the founding of the Biblioteca Medicea Laurenziana in Florence 1571.[4] Little is known about the proposed author, Berengarius Ganelli. Evidence suggests he was likely a Spanish or Catalan magician based at Trassore castle south of Perpignan. The famed John Dee once owned his *SSM*, and his tome was catalogued in Johannes Trithemius' *Antipalus Maleficiorum*. Additionally, Ganelli shows up in at least one record of a witch trial held at Mende (Roussillon) in 1347.[5] The term *heumantia*, or *eumantia*, used in both the *SSM* and *Magisterium*, albeit in various forms, also appears in the records of this case, possibly referring to angel magic as opposed to *nigromantia*.[6] Gehr points out that *heumancia* is also tied to the *Sworn Book of Honorius*, which the accused associate of Ganelli's, Stefano Pipino, was found to be in possession of. *The Magica of Solomon*, *Libro Officiorum* of Toz the Greek, and *Liber Juratus Honorii* are all explicitly stated as sources in the *Magisterium* and *SSM* respectively. Another inspiration cited in the *Magisterium* is Catholic philosopher Ramon Llull, who lived near Perpignan on the island of Majorca a century before the *SSM* was completed. Llull was known for his unique blend of mysticism and mnemonics; similar in spirit to the earlier *Ars Notoria* method*,* which influenced both the *Sworn Book* and *SSM*. Additionally, a mystery figure referred to as Teyzelius (Theysolius) is accredited with providing Razielis material in both the *Magisterium* and the Halle manuscript (U.L.S.A., 14.B.36) which copied much of the SSM material.

THE POWER OF WORD

The most essential element of nature (and magic) to Ganelli was the *word.* The Word of God was likened to the words spoken by the magician. Word is spirit. Word has substance. As he says in the *Summa,* 'Magic is the science of constraining good and evil spirits through the names of God, through their own names, and through the names of the things of this world […] magic is the science of words […] magic is about the word which seeks to confine the spiritual substance.'[7] Likewise, the *Magisterium* quotes Solomon saying, 'angels are generated from the ray of the Word of God speaking, just as atoms in the ray of the sun. And elsewhere he says that to certain demons it was given from the beginning that from their own word they generate other demonic spirits. Whence it is said of some that each has a thousand mouths, each mouth has a thousand tongues, each tongue speaks

[4] Brian Johnson, *Necromancy in the Medici Library*, (2020)
[5] Stephen Skinner & Daniel Clark, *Summa Sacre Magice*, (2024) pp. 18-23
[6] Taddeo of Parma (1318): 'heumantia is the adjuration of angels' via Gehr, Aries, pp. 192
[7] Translation: Joseph Peterson, https://www.esotericarchives.com/ganell/ssm.htm

a thousand words, and each word is one spirit.' Stephen Skinner and David Rankine echo this profound concept of magical or mystical co-creation through speech in their *Goetia of Dr. Rudd*, 'When we utter the divine names standing in the Circle, we are establishing ourselves as the higher power, entitled to command the obedience of these spiritual creatures. […] Thus by creating our magic circle and connecting ourselves to God through the use of his names, we reproduce the creation of the world through the utterance of the creative logos.'[8] Similar to magic, theurgy 'is understood as cooperative demiurgy' wherein 'the ritual utterance operates as a powerful speech-act', which 'completes the act of procession begun by the Gods'.[9]

FAITH, PURITY & WONDER

Words alone were insufficient for Ganelli. 'Indeed know that word and *faith* rule over the stars and angels, the elements and the heavens, demons and winds, men and beasts, and all creatures existing beneath the Empyrean heaven.' According to Kieckhefer, 'The [medieval] necromancers and the inquisitors alike believed in the awesome power of ritual. More specifically, they believed that by fulfilling certain outward and objective standards ritual could have automatic power. Inward disposition of the heart was not decisive; what counted most was the correct observance of outward forms.'[10] However, both inward and outward disposition appear to have been essential to the art for Ganelli; including faith in Christ and faith in magic itself, 'because in good faith this art was founded from the beginning, therefore it has the power to work wonders.' This is echoed in the first treatise of the *Summa,* 'Magic, then, is about wonderful words springing from faith, or proceeding from a firm belief. So that he may believe in God, in truth, and in the [magic] Art, and in his teacher, and in the Law, to whom he has devotion.'[11] Magic was considered a sacred act and ritual purity was considered necessary for practical reasons. In true Catholic fashion, the *Magisterium* cites the cardinal sins and precedes with, 'These are the things which restrain spirits from approaching man, so that he can neither speak with them nor see them.'[12] As with most early writings of Western magic, Biblical references in the *Magisterium* are abundant. Other Judeo-Christian sources range from Saint Bernard of Clairvaux to Psuedo-Augustine.

OFFICIORUM

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[8] Stephen Skinner & David Rankine, *The Goetia of Dr. Rudd*, (2007), pp. 77

[9] Various authors, *Iamblichus and the Foundations of Late Platonism*, (2012), pp. 85, 103, 137

[10] Richard Kieckhefer, *Magic in the Middle Ages*, (1989), pp. 165

[11] Skinner & Clark, *Summa Sacre Magice*, (2024), pp. 31

[12] Compare to Iaonnis Marathakis, *Hygromanteia*, (2011), pp. 162, 163. Harleianus 5596, f. 27

The spirit lists we find transmitted throughout grimoires such as the *Livre des Esperitz*, the *Ars Goetia,* and the *Book of Oberon*[13] to name a few, share a great deal in common with the register(s) provided in the *Summa Sacre Magice*. Typically, this o*fficiorum* tradition categorized demons under four cardinal kings: Oriens, Amaymon, Paymon, and Egyn, and their demonic superiors Lucifer, Beezlebub and Satan. For example, the catalogs provided in the *SSM* and *BoO* bear a striking resemblance in structure. The order of the cardinal groups given are identical, the four kings share the same immediate ministers, and the two manuscripts even catagorize these spirits into 'fallen' angelic ranks.[14] Joseph Peterson, in his introduction to his edition of Weyer's *Pseudomonarchia daemonum* states, 'The roots of this catalog of spirits (or demons) go deep, with many variations extant. Michael Scot (died 1236) in his *Liber introductorius* [*…*] enumerates about twenty demons, some of which can be recognized in later texts.'[15] Peterson also points out that one of these lists appears in the *Fasciculus* itself, which preserves the Roman copy of the *Magisterium.* The latter, however, only lists a few senior demons common to most grimoires of this variety: Astaroth, Beelzebub, Byleth, and Asmodeus. Ganelli makes it clear in his writings that the sources of his catalog are Solomon and his chief disciple, Toz the Greek.[16] According to the *Magisterium,* Toz authored a work titled *Libro officiorum.* Could this be the original *Book of Offices*?

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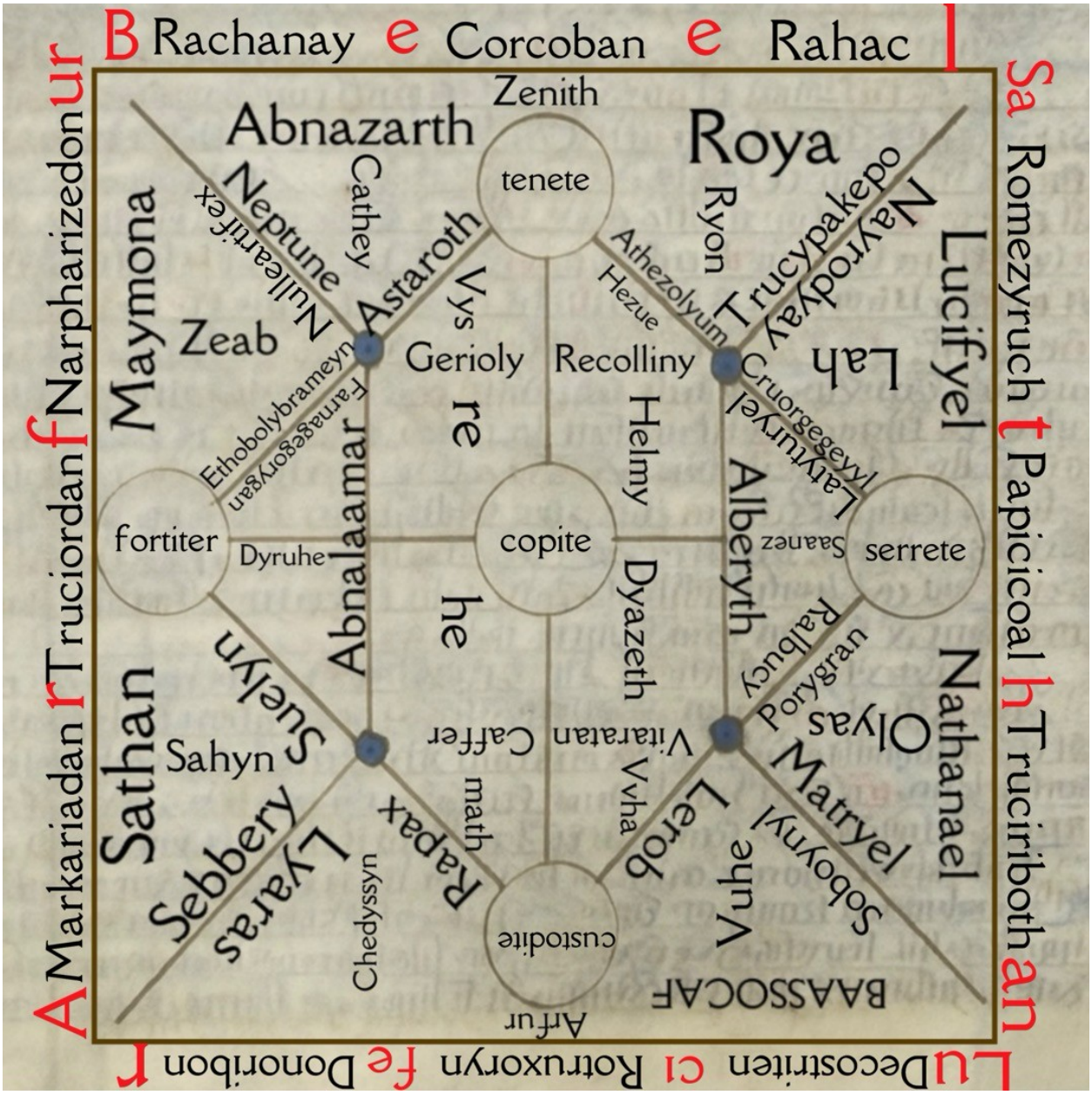
[13] Folger Vb 26, sixteenth CE, published by Harms / Clark / Peterson (2015)

[14] Skinner/Clark, *SSM*, pp. 178-194 & *BoO*, pp. 208-215

[15] https://www.esotericarchives.com/solomon/weyer.htm

[16] 'Salomon and Toz the Greek set offices', *SSM*, pp. 193-194.



Original reconstruction of a table from the *Summa Sacre Magice* featuring various spirit names.

(Kassel 4° Ms. astron. 3, L.V.f 66)

FINIS OPERIS

Despite his insistence on the Christian faith, magic, to Ganelli, was the property of all. What distinguishes magic from mainstream religious tradition is that there is no single holy person granted divine authority to

‘work wonders’. Anyone with the correct disposition, under appropriate conditions, is ‘authorized and dignified by God’ to perform wonders (thaumaturgy). Therefore, magic represents a sort of democratization and universality of what religions typically reserve only for messiahs, prophets, and select miracle workers. The fragment cuts off following the stated aim of the treatise: ‘the end of the art is twofold: one, to have a familiar who serves all his life; the second, to have a book consecrated with the final consecration. And he who has these two has power over all under the firmament of this world, in the clouds and in the abysses.’ The lost portions of the *Magisterium* seem to have been intended to equip the reader with the knowledge to obtain a lifelong familiar spirit; and to instruct them in the consecration, perhaps even construction, of a *liber spirituum* or even a personal grimoire. The purpose of this pamphlet is to illuminate a vital element often omitted from grimoires of evocation, the underlying philosophy of the practice. I hope the work finds all interested parties well; and would like to express my undying appreciation for the scholars of this tradition, living and deceased…

Steven Morrow

THE MAGISTERIUM

Attributed to Berengarius Ganelli

Solomon,[17] the wisest in all sciences, says that spirits and angels are subjected by God to the wise and pure. Therefore, every wise and intelligent man, being pure in himself, is fit and worthy in this art, and authorized and dignified by God, to subject spirits and angels to him. For this reason Solomon[18] says in the third [book] of his *Magica*,[19] and holy Honorius,[20] son of Euclid, [says] that God is above the angels, angels above man, and man above the demon. Elsewhere Solomon says that God is above the angels and stars, above all men, above the demons, and above all creation; and man[21] is His vicar over the angels, the angels over the stars, the angels and the stars over man, man over them and with them, and the angel, star, and man over the demons and the winds, and the winds over the demons.[22] He says at the end of his *Magica* that man is the most perfect of all creatures; for which reason God has impressed His nature upon him and not upon others. We always speak with authority about the intelligent and virtuous man, perfectly adhering to his law, and believing his faith and this art, and not wavering in anything. Thus in the sacred scriptures the wicked [outlaw] is considered as nothing.[23] Likewise, just as spirits are subject to men, more so do they submit to the name of God, since Moses[24] says in the Pentateuch that His name is Almighty.[25] And as the Psalmist says, by the Word of the Lord the heavens were made. And as blessed Augustine says, that in the time of our master Solomon there was a council with the spirits, that if any of them did not come immediately at the utterance of the name of God by the exorcist in the Solomonic manner,[26] [they] would be transmuted into the purest leprosy[27] and would die a wretched death on account of disobedience to the divine name.[28] [Teyzelius says in *Raziel* that he who

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[17] Not necessarily the Biblical Solomon. Author of *Magica.* Skinner & Clark suggest a Medieval magician

[18] Spelled *Salomon* throughout

[19] 'one of the most thorough pseudo-Solomonic texts […] between 12th-14th CE' - Gehr

[20] *sanctus Honorius.* Also used in *Liber Trium Animarum*

[21] Same passage from SSM, Kassel, f. 44, *magus* (magician) not *homo* (man). Via Gehr

[22] See prayer from *Summa Sacre Magice* Books 3 & 4, Skinner & Clark, (2025) pp. 207

[23] *Ps*. 37:10? Unclear. Reads: *Ita quod in scripturis sacris viciosus et ex lex pro nihilo reputatur*.

[24] *Moyses*

[25] *Psalm* 33:6

[26] *modum salomonicum.* Could say "Solomonic method". Proof this is not a modern concept.

[27] Compare with *Liber Bileth*, Gal Sofer, *Solomonic Magic*, (2025) pp. 46

[28] Compare with the *Punishment of Spirits,* Skinner & Clark, *SSM*, pp. 237

wishes to attain the knowledge and understanding of spirits must be good, pure and of fine memory, and it is not fitting for him to frequent women excessively, and he should be adorned with good morals, being neither prodigal nor avaricious, because in both excesses there is sin. And he should be good, subtle, a keen investigator and well-providing.][29] Whoever therefore is not blinded in mind nor wavering in his soul ought to believe that spirits, whether willingly or not, must obey the name of God and the wise and pure man, who indeed is called virtuous and just. And although in general the statement concerns every such man, nevertheless in the present case it is established that the statement concerns the Christian man, because no perfect purity nor perfect wisdom exists except in the Christian faith. For Christ wished to say in the Gospel when He says: I give thanks to You, Father, King of heaven and earth, who have hidden these things from the wise, namely of other laws, and have revealed them to little ones, namely the humble of our law.[30] Wherefore it is said elsewhere that this knowledge is called the knowledge of humility, because wisdom achieves nothing without humility, whence it is said in the Proverbs of Solomon: My son, be humble, and you will acquire wisdom.[31] And Saint James[32] says: God resists the proud, but to the humble He gives grace.[33] Likewise, holy Honorius says that from the coming of Christ onward, only the Christian truly works in this art and in other sciences to be believed, without spiritual works. For the Jews, who at that time truly possessed this art, lost it through the coming of Christ, nor do the Jews themselves compel the spirits, but the spirits profess to be constrained by the words of their law, so that they may by no means be converted to the true faith. [Holy Honorius says in his *Sworn Book*, speaking of the Jews: When the Holy of Holies shall come, your anointing shall cease, namely in the virtue and power which afterwards they lost.][34] Whence note that although wisdom cannot exist without humility, nevertheless knowledge can exist without humility, as is evident from the Apostle saying: Knowledge puffs up, but charity builds up.[35] It is also evident because there are certain very knowledgeable evil spirits, such as Astaroth, Beelzebub, Byleth, Asmodeus, and the other princes, [who] are not humble, but rather full of pride. [Toz the Greek says in the *Book of Offices* that Byleth and Asmoday, on account of their arrogance, cast Solomon out from his kingdom for two thousand miles, and afterwards Solomon enclosed them

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[29] Written in the margin

[30] *Matthew* 11:25

[31] *Proverbs* 3:5-6

[32] *Jacobus*

[33] *James* 4:6

[34] Margin

[35] *1 Corinthians* 8:1

in a glass vessel.][36] Whence here we call wisdom true knowledge joined with things, together with a perfect way of living holy, virtuously and justly, so that man may take delight in doing what is known through knowledge and carry out what is believed through faith. For he who believes and does not act is foolish and profits nothing for himself. Whence blessed James says that faith without works is dead.[37] Likewise, he who knows and does not do what is good, committing what is evil, sins against the Holy Spirit, because he acts against his conscience, and he himself will be a witness of his own perdition on the day of judgment, as Saint Bernard[38] says. [Teyzelius says: Know that there are many things which hinder the soul of man from having the knowledge and perfect understanding of the separate intelligences, namely youth on account of wantonness and frivolity, old age on account of heaviness, foolishness on account of lack of knowledge and ignorance, and deformity, uncleanness and disobedience. These are the things which restrain spirits from approaching man, so that he can neither speak with them nor see them.][39] Nevertheless, in this art and in this law there are certain things[40] that forbid and reprove the aptitude of man and render man irregular. The first of these is distrust of the soul, the second is hardness of heart, the third is apostasy, the fourth is public perjury, the fifth is the sin of the tongue, the sixth the sin of sodomy, the seventh homicide, the eighth is adultery, the ninth is habitual sloth, the tenth pride and vanity, the eleventh is to be excommunicated, the twelfth [is to be] a heretic in his law and in the faith of Christ, which is better than every other. But the first, the sixth, and the last make one more irregular than the others, and greater penance is necessary for them. Therefore, he who falls into these, if he has done sufficient penance for them, is fit and regular for this art and our law. Moreover, the dignification and expiation of all sins, however wicked, is already taught in the books of this art through the true law and right faith. For this doctrine is holy and good, true and perfect. For this art among all is founded upon the law or sect of its God and upon its faith. For faith works in each one, whether it be good or evil, as blessed Honorius says in his *Sworn Book*, in the second title.[41] If you say, ‘How can anyone work marvelous things by evil?’ you may say that this is because one with evil also believes and trusts in the good, and thus evil faith is never without a good thing or cause. And because in good faith this art was founded from the beginning, therefore it has the

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[36] Margin. Compare to Skinner & Clark, *SSM*, pp. 157 and *Testament of Solomon.*

[37] *James* 2:14

[38] Bernard is cited in Agrippa, *Declamatio de nobilitate & precellentia Fœminei sexus*, 1529

[39] Margin

[40] Namely cardinal sins which follow

[41] J. Peterson, *Sworn Book of Honorius,* (2016) pp. 63 & *Liber Trium Animarum,* (2022), pp. 29

power to work wonders. Whence it is said in the Gospel: He who has as much faith as a grain of mustard seed shall move mountains, and nothing shall be impossible to the believer.[42] Whence also Christ says: Whatever you ask the Father in my name, believing, it shall be done for you.[43] Likewise also: Your faith has saved you.[44] And Saint Paul also says so much about the power of faith that it cannot be contained in this book. [Teyzelius the philosopher says in *Raziel*: Whoever could know the power of the names of God, of the angels, of the spirits, and of the winds, could fly above other winds, make anew a law or sect, heal the sick, make the healthy become sick; he could walk upon the waters, discover hidden treasures in the sea or in the earth, and could be a prophet and more than a prophet.][45] But let it be supposed that both in faith and in the word there is the highest power and authority of working and of performing wonders, more than in anything beneath Olympus. Indeed know that word and faith rule over the stars and angels, the elements and the heavens, demons and winds, men and beasts, and all creatures existing beneath the Empyrean heaven. Whence so great is the power of the Word joined with faith, that through it God created all things, and Christ, that He might be incarnate in the virgin womb, was begotten—wherefore He is called the Word-begotten. [Raymond Lull, in his *Magic Without Offense to God*, which by another name is called *Xul* or *Lux*, says, speaking thus of the power of the word: Just as immense heat is dissolved in smoke, and with heat it is possible to reduce substance to nothing, and just as a diverse conjunction has the power of disturbing a body in the dissolution of an abundance of smoke, no greater salvation would exist in healing by stones and herbs than by words in a man who knows many good things, yet neither reveals nor works anything. And if it comes to revelation that nothing serves the sick man except the word, then on account of the word it is nothing, because in something which he knows without the word he cannot act. Therefore we are all composed from the Word — for He commanded, and they were created. Therefore all things exist through the Word. For whatever exists, whether it is substance or quality, therefore the word alone exists not without substance and quality. For this reason many are defrauded in regard to the word, because they suppose that the word is nothing, for I have often heard it said: ‘The words of that man are disregarded because words are nothing.’ Therefore it is just that his words be understood in substance and quality. Therefore it is better and more excellent to heal by words than by stones and herbs, because in a like manner the word is substance and quality. Otherwise in the beginning the Word was not, nor

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[42] *Matthew* 17:20

[43] *John* 16:23

[44] *Luke* 7:50

[45] Margin

was God the Word, nor was the Word with God.[46] Therefore all the names of God always exist in substance, whence such a thing is not to be made manifest to many heretics.][47] And every day also the true bread is transformed into the holy flesh of Christ and the pure wine into His precious blood, by the Word itself, which is Christ. And Solomon also says that angels are generated from the ray of the Word of God speaking, just as atoms[48] in the ray of the sun. And elsewhere he says that to certain demons it was given from the beginning that from their own word they generate[49] other demonic spirits. Whence it is said of some that each has a thousand mouths, each mouth has a thousand tongues, each tongue speaks a thousand words, and each word is one spirit. But leaving aside these suppositions, let us turn to the subtleties which in this art are infinite, which no one will ever exhaust. For Solomon says that those spirits and angels whom he saw and called, he omitted others. The wondrous doctrine of the tables he touched upon in general, in no way descending to particulars. And Toz the Greek, his perfect and true disciple, [explains] a little further for you, who likewise sets down no spirits and angels except those whom he saw and constrained. But the end of the art is twofold: one, to have a familiar who serves all his life; the second, to have a book consecrated with the final consecration. And he who has these two has power over all under the firmament of this world, in the clouds and in the abysses. But through these ends and through the works of this art all those things can be done which I will now tell you, and I will yet leave aside many visions; [such as] the divine vision,[50] of the knowledge of divine power, of the absolution of sins…

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[46] *John* 1:1

[47] Margin

[48] *athomi (atomi)*

[49] *generant.* They beget, father, produce, or call forth

[50] As in the beatific vision. Likely from the *Sworn Book of Honorius.* See J. Peterson

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[51] Stephen Skinner, Michael Psellus *On the Operation of Demons,* pp. 67

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